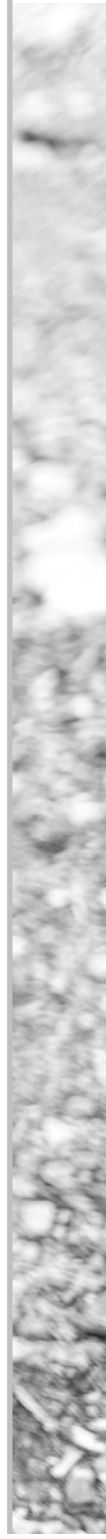




The Creeker Companion

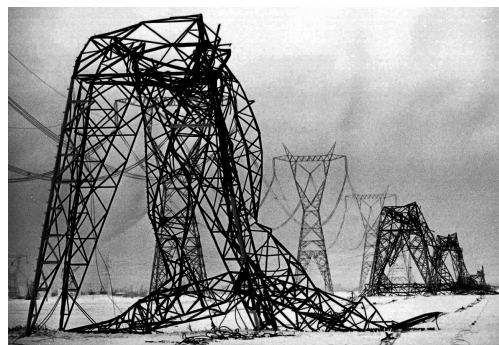
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Down with the Empire! Up with the Spring!

As industrial capital and the state grow ever more powerful, they know they can win any 'symmetrical conflict'. What the strategists of authority view with horror is the potential 'network power' of increasingly direct, decentralised, oppositional movements. Their nightmare, our dream; but to reach our potential we must go far beyond ourselves.



Our strength is in our ability to take action and by doing so inspire others to take action. Not mass growth but cellular growth.

Rooting ourselves in the soil and the future, with keen strategy and an ever more tangible – but less visible – combative edge, we can get far stronger.

Our crews, our communities of resistance will grow. We'll prepare for the fight. No prostituting ourselves to the media, we'll grow in the shadows, but strike when needed. New technologies will attempt to track us, we'll have to evolve to throw them off the scent. Some of the old techniques will have to be abandoned, others picked up. No faces. No names. No Compromise.

Imagine the machines, the powerlines, the factories, the labs, the tanks – broken by you.

Imagine the wind, the sun, the beautiful moments – lived by you.

→ Originally published in Do Or Die #10, 2003 (p.101):
thetalonconspiracy.com/2013/06/do-or-die-10

Green Desperation Fuels Red Fascism by Klokkeblomst

Decentralized organizing, non-hierarchical networks and joyful resistance have been and will be the most effective tools to fight the builders of this ecocidal world and to live a life free of oppression.

We don't need political parties or professional leaders to pacify these struggles. We need to support them, help them grow and connect, and show how they already contain the solutions to the interrelated problems of ecological collapse, poverty, and exploitation. [...]

If you are reading this, you are the resistance to ecological catastrophe and the authoritarianism that put the world in this desperate situation.

→ returnfire.noblogs.org/post/2021/12/28/corrections-return-fire-vol-6-chap-3-supplement-revised

This zine is dedicated to local band Storm of Sedition. The cover of their album Decivilize inspired us to include the picture above: power pylons crumpled by the east coast ice storms of 1998.

doubt. If there is great degree of certainty, spread the information far and wide. If there isn't, deal with the situation privately. Either way, talk to a trusted lawyer.

Solidarity Against Isolation

Repression functions to isolate individuals. Our solidarity and support to those facing repression should affirm our shared lives and projects. Our safety lies in one another: When people are arrested or subpoenaed, our support and solidarity is a reminder not to snitch or cooperate. On another level, our safety lies in the strength of our connection to the world around us: If our networks respond to repression by becoming insular, we lose social insulation, risk becoming irrelevant and make us more susceptible to demonization.

Stay Calm

The looming possibility of repression, sometimes more than repression itself, can often send people into a whirlwind of panic. This sort of stress can prevent people from taking the necessary steps to take care of themselves and their friends. Beyond whatever specific preparations for house raids, FBI visits, or providing arrestee support, it is important to encourage our friends to take care of themselves and remain levelheaded. In the Bay Area, people have varied levels of experience with government repression. Some people need to be encouraged to take the possibility seriously, others need to be discouraged from becoming paralyzed in their paranoia. This active support also needs to extend beyond our immediate circles; political divisions, while important sites of dialogue and constructive conflict, cannot become fault lines that tear apart our solidarity against state repression.

→ sproutdistro.com/catalog/zines/security/stay-calm

Another End of the World is Possible

Conservative military analyst Douglas Bland has long warned that Canada's economic vulnerability is based on the "critical infrastructure that transports natural resources and manufactured goods from mines, oil fields, hydro-electric facilities and factories to international markets." Without these critical systems, he cautions, "Canada's economy would collapse."

His writings warn policy makers of the threat of indigenous insurgency in Canada based on 'Feasibility Theory'. In counter-insurgency literature, predicting the likelihood of insurgency is shifting from a model centered on the motivations of insurgents to a model centered on how feasible an insurgency is in a given context.

Grievances that give motivation to insurgency are a constant that can't be redressed in a context of colonial genocide, or capitalism for that matter. For that reason, counter-insurgents are studying what makes an insurrection feasible to begin with, and then proposing policies aimed at eliminating those conditions to the extent possible.

→ warriorup.noblogs.org/another-end-of-the-world-is-possible

Introduction

This zine is Volume 2 in a series compiled as companion readers for folks who've been at the Ada'itsx (Fairy Creek) or related blockades, and for the Creeker zines (of which there are soon to be three volumes!), or for folks anywhere involved in land defense. This edition of the Creeker Companion has been curated and edited by a different collective than Creeker Companion Volume 1 and the Creeker zines.

It's been two years since the blockades started. A few people blossomed into thousands. With desire to honour the growth spurts of a young movement and its many thrills and spills, this Creeker Companion Volume 2 is perhaps in some ways as much *sampler* as it is compilation. We felt inspired to offer delightfully brief excerpts (and some short n' punchy pieces) from a wide range of material we think is relevant to the context of Ada'itsx and related movements.

Expanding on the solid mix offered in Creeker Companion Volume 1, we've got some bits on movement history, vigilantes, security culture, and diversity of tactics... along with pieces that could be seen as interventions, challenging the frames of reference of *who we are, what we're doing, and why we're doing it*. We also offer poetry, notes on prison and policing, communiques from Stop Cop City/Defend the Atlanta Forest, some thoughts on the power and politics of allyship and autonomy, and more...

It's hard to know where to start. But you're not starting from scratch. You have talents, longings, and dreams... Ready or not, you are already engaged in the struggles of our time. We were all born into them. It's not a question of whether to fight, but how... The ruling order may appear unshakable, but change is the only constant in this world... Find people who bring out the best in you. Learn to take care of each other and act powerfully together... Take heart. The hardest part of taking your destiny in your hands is the fear of the unknown... On the other side, you will find us—the companions you deserve.

→ Excerpts from crimethinc.com/begin

Stay fairy fierce! Your guest curators of The Creeker Companion Volume 2,

– the ruff yew collective –

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Give Up Activism

by Andrew X

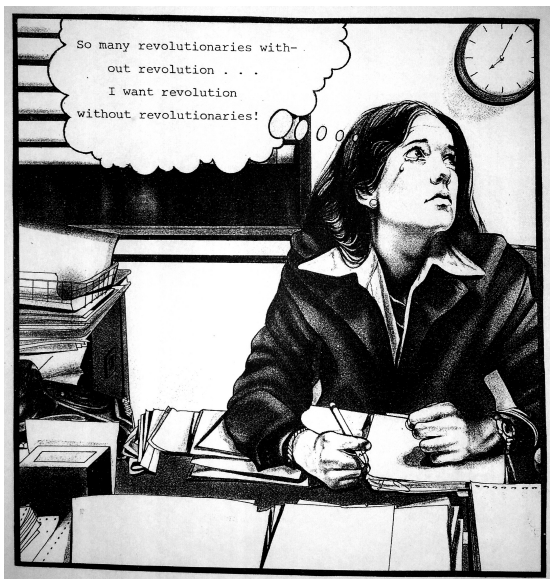
By 'an activist mentality' what I mean is that people think of themselves primarily as activists and as belonging to some wider community of activists. The activist identifies with what they do and thinks of it as their role in life, like a job or career. In the same way some people will identify with their job as a doctor or a teacher, and instead of it being something they just happen to be doing, it becomes an essential part of their self-image. The activist is a specialist or an expert in social change.

To think of yourself as being an activist means to think of yourself as being somehow privileged or more advanced than others in your appreciation of the need for social change, in the knowledge of how to achieve it and as leading or being in the forefront of the practical struggle to create this change. [...] Yet the harder we cling to this role and notion of what we are, the more we actually impede the change we desire. [...]

The activist makes politics dull and sterile and drives people away from it, but playing the role also fucks up the activist herself. The role of the activist creates a separation between ends and means: self-sacrifice means creating a division between the revolution as love and joy in the future but duty and routine now. The worldview of activism is dominated by guilt and duty because the activist is not fighting for herself but for a separate cause.

→ Originally published in Do or Die #9, 2000 (p. 160):
thetalonconspiracy.com/category/periodicals/do-or-die

"I can paint over a billboard or spike a tree or tear up a road or stab a dictator or spread dandelion seeds in a wheat field without it being a struggle to upend society to conform to my favored vision of how society should be run." – Ziq: The Futility of Struggle



the International Center for Nonviolent Conflict (ICNC). Both receive major corporate and/or government funding, mostly via CIA "pass through" foundations. While the ICNC is funded mainly by the private fortune of hedge fund billionaire (junk bond king Michael Milken's second in command) Peter Ackerman, the AEI has received funding from the Rand Corporation and the Department of Defense, as well as various "pass-through" foundations, such as the National Endowment for Democracy (NED), the International Republican Institute (IRI), the US Institute of Peace and the Ford Foundation, which all have a long history of collaborating with the Pentagon, the State Department and the CIA in destabilizing governments unfriendly to US interests.

This is a strategy Frances Stonor Saunders outlines in her pivotal Cultural Cold War: The CIA and the World of Arts and Letters. According to Sanders, right wing corporate-backed foundations and the CIA have been funding the non-communist left since the late sixties, in the hope of drowning out and marginalizing the voice of more militant leftists. It's also noteworthy that the governing and advisory board of both AEI and ICNC have been consistently dominated by individuals with either a military/intelligence background or a history of prior involvement with CIA "pass-through" foundations, such as NED and USAID.

→ dissidentvoice.org/2012/03/why-the-cia-funds-nonviolence-training

Stay Calm: Some Tips for Keeping Safe in Times of State Repression

Those who are driven to paranoia and desperation by the threat of repression can be as dangerous as those that make no preparations whatsoever. Encourage your friends, gently but firmly, to go the extra mile to practice security culture. Encourage practicality. When someone seems overworried or paranoid, extend yourself to them for reassurance.

Bad security culture or naivete often lead to accusations of someone being an informant or undercover agent. Address the practices, not the accusations. If someone does not take the safety of themselves or others seriously, it might make sense to distance yourself from that person. Accusations of collaboration with the state, though, are to be taken very seriously and not thrown around lightly.

When it comes down to it, if someone is doing the work of the state then it doesn't necessarily matter whether they are actual paid infiltrators. If they are spreading paranoia or being disruptive or putting comrades in unnecessary risk then the important thing is to deal with them on those grounds and not based on loose speculation as to their role in a government plot.

However, if there is strong evidence (usually court paperwork, public records requests, etc.) suggesting one's cooperation with the state, still be careful about putting it on blast. Talk to people in private to vet the accusations beyond any shadow of a

STAY SAFE
& Be Dangerous

Their September 29th statement truly shows where their loyalties lie. Favourable referencing and encouragement of police enforcement of injunctions, in order to ensure work continues in spite of disruptions, is pure scab talk. This is the exact logic used by industry and corporations when they are herding scabs through picket lines. Seriously, on which side of the picket line does 1-1937 leadership stand?

→ raddle.me/f/Canada/136558/usw-local-1-1937-which-side-are-you-on

Remembering the West Coast Warrior Society



The West Coast Warrior Society (WCWS) was formed in 2000 by members of the Native Youth Movement (NYM). The NYM is perhaps best known for resisting the BC Treaty Process in the '90s. The NYM was established by second generation activists of the American Indian Movement, which was founded in 1968. Between 2000 and 2005, the WCWS provided support and security for Indigenous nations in their struggles for sovereignty and self-determination:

- Cheam defending their land against encroachment, and their salmon from the Department of Fisheries and Oceans (DFO) in the Fraser River
- Mi'kmaq in their struggle against DFO and lobster fishermen in Mi'kma'ki
- Secwépemc resisting the Sun Peaks resort development in Swelkwé'welt
- WSÁNEĆ defending Goldstream salmon from DFO in the Saanich Inlet
- Tla-o-qui-aht getting their land back from Parks Canada near Tofino
- Tsawateinuk developing outdoor skills programs for their youth in Kingcome Inlet

In 2002, a tactical RCMP unit created after 9/11 under the Anti-Terrorism Act—the Integrated National Security Enforcement Team (INSET)—evacuated the neighborhood of a WCWS member in Port Alberni and kicked in the front door of his house. He and his young family were not home. In 2005, INSET and Vancouver Police arrested two WCWS members and a Tsawataineuk chief as they were driving across the Burrard street bridge. The cops sealed off both ends of the bridge and drew their guns as they raided the van. No charges were laid. Tsawataineuk people had recently blockaded Interfor from logging in their territory, and a WCWS advisor told *Windspeaker* that the Burrard bridge takedown was an attempt by the state to use its new anti-terrorism legislation to protect corporate logging interests. (Sources: *Upping the Anti*, *Ha-Shilth-Sa*, *Windspeaker*, *CBC*)

Why the CIA Funds Nonviolence Training

by Stuart Jeanne Bramhall

One important aspect of the debate over “diversity of tactics” (i.e. the decision whether to be exclusively nonviolent) in the Occupy movement relates to mounting evidence of the role CIA and Pentagon-funded foundations and think tanks play in funding and promoting nonviolent resistance training. The two major US foundations promoting nonviolence, both overseas and domestically, are the Albert Einstein Institution (AEI) and

Lessons We Keep Learning: Reflections on the Burnaby Mountain Pipeline Opposition

by Megan Craig

There is nothing new or surprising about the debates, action, and inaction on the mountain, and that is precisely what is interesting about it. The theatrics we organize and participate in today as rebels and activists are a living history: on Burnaby Mountain we are practicing traditions easily recognized as activism.

This form of resistance to oppression is a spectrum full of many avenues for political engagement, often ritualized and pre-formulated. Today, under the farce of democracy in North America, our organized “uprisings” have been woven into democratic praxis. Now, the goal of most “mass mobilization” protests is to gain a favourable public reception. Success of a demonstration in immediate terms is often determined by media coverage or the number of people in attendance. Frequently, “positive arrests” are thought to increase media exposure and are therefore regarded as an important contribution to a protest. By “positive arrests” I mean the kind that don't result in serious criminal charges, jail time, severe physical injury, or deportation. These arrests are often participatory, where people submit willingly to handcuffs or make the choice to enter into a known “arrestable” situation. From what I've witnessed, most often these participants are without a history of abuse by police or have not experienced incarceration, and know that the long term consequences of their arrest are likely insignificant. The tradition of dissent through organized protest has become so imprinted in activist communities that its strategic usefulness, its effectiveness as a vehicle for influence or change, is left largely unexamined.

“Legitimate protest” is a term used by corporate media, government officials, police, and benign aspects of “the left” itself. Since our official political elections are viewed by most as a constant failure, it seems suspicious, or at least convenient, that “the right to protest” is entirely normalized and folded into democratic conventions. To manage unrest, the democratic state automatically develops approved modes of dissent through a dichotomy between “legitimate protestors” and “hooligans” or “criminals”.

A police line has been drawn on Burnaby Mountain. On one side, legitimate protest occurs as spectators “bear witness” with chants, banners, and signs, and watch the test drills eat into the mountain they have sworn to protect. As people cross the line and step foot into the designated illegal area, they are exercising civil disobedience and many are arrested for this violation. Still a third area is maintained by these dissenters: the drill itself and the workers using it are left uninterrupted, and so as arrests accumulate, one way or another most activists are released without criminal charges because of their loyalty to the status quo. During periods of rebellion, the state and the dominant culture responds by broadening the base of “legitimate protest” to include tactics that were previously excluded. Forms of civil disobedience (such as strikes or occupations) that were once unacceptable due to disruption and illegality are gradually



co-opted and are deemed benign when tactics arise that do not adhere to a pacifist ideology, that include property destruction, or are simply more aggressive. Public rebellion that includes aggressive elements (for example: rioters—especially when they are people of colour—or Indigenous warriors defending their territory with arms or the destruction of property, or a black bloc smashing through a financial district) motivate the capitalist hegemony to champion non-threatening alternatives for social expression. [...]



In the case of Burnaby Mountain, the potential threat to Kinder Morgan is a direct action that would physically prevent or stop the drilling, a move that would require protestors to fend off police attacks. Instead, protestors “express their rage” through a complying “non-compliance” where they aren’t prepared to actually stop the drilling but are prepared to “get arrested” and contribute to the spectacle of opposition. These participants who “don’t go too far” are bought by corporate media coverage that doesn’t vilify their efforts and by an interaction with police that does not result in serious, or any, criminal charges. The criminalizing comparisons between forms of resistance (that inevitably arise in any social movement) surround “the right to protest” and are a manifestation of this adapting dichotomy more so than any issue of morality: **legitimizing specific forms of protest always means criminalizing others and is an exercise in social control**. Spectators and activists aid in this criminalization by emphasizing their support of conduct they deem morally superior (pacifism) as a reflex in self preservation. [...]

If a protest or political action is confined to the realm of symbolism, then the messaging conveyed becomes of paramount importance, and so we have our common ground on which to exercise this debate. On the mountain and elsewhere, debates on the spectrum of activism and rebellion continuously foreground a divide between not only violence and nonviolence, or legal and illegal protest, but also between legitimate and illegitimate protest. Given that these descriptors are generated by our opponents with strategic purpose, I propose that on our own terms we might more accurately and usefully characterize a divide between **dissent & revolt**.



To **dissent** is to hold or express opinions that are at variance with those commonly or officially held. A protest then, is a tactic developed to exercise dissent, or so it seems now. [...]

To **revolt** on the other hand, is to oppose or refuse to accept something. In the best of cases: to attempt to overthrow the authority of the state, to rebel. [...]

autonomous groups took action to stop it, by slashing tires, smashing windows, graffiti, & generally fucking it up, & a mini excavator was also subsequently ushered out of a parking lot near woods & cops kept at bay ... another group came through & set that evil thing (tow truck) on fire ... The tow truck is no more, & we hope this serves as a warning to other tow trucks & various machines thinking about entering the forest to evict or destroy the woods, that you will inevitably suffer the same fate.”

- **22/07/25:** “A Flock Security van & worker were spotted trying to replace one of the cameras ... Rocks were thrown at the van, effectively smashing their windows, & they speedily drove away from the forest in a hurry! No Flock Security cameras were allowed to be installed or replaced due to the efforts of forest defenders!”
- **22/06/02:** “Work stopped today, as a group of 10 forest defenders launched rocks & fireworks at a bulldozer, yelling ‘get the fuck out of the woods’ at the workers & pigs”
- **22/05/24:** “Forest defenders ambushed police by throwing rocks & bottles at their cars, smashing windows ... police nervously walked backwards to keep their eyes on the tree line, where they knew forest defenders would be watching them at every moment.”
- **22/05/07:** “Police encountered a flaming barricade as soon as they opened the fence ... then promptly backed off when met with a barrage of rocks & smoke bombs.”

→ a tiny sample of many communiques published at scenes.noblogs.org

USW Local 1-1937, Which Side Are You On? by The Ghost of Joseph Mairs

The recent behaviour of USW 1-1937 leadership, as captured in their September 29th statement is a treacherous departure from the social orientation of the labour movement, as they intentionally obfuscate the issues at Ada’itsx/Fairy Creek. They are attempting to misrepresent the issues as workers versus protesters, while concealing their collaboration with industry and corporate interests at the expense of their union membership. The simple question must be asked: Exactly whose interests are they representing?

Far removed from the day to day realities of the job site, 1-1937 leadership has wholeheartedly cooperated with employers in turning the screws of neoliberal economics on their union membership. Through consistent give back contracts to industry, exemplified by wages being negotiated below inflation and company right to manage clauses completely undermining workers' rights, 1-1937 leadership acts more as a labour contractor than defender of workers' interests. For this service to the industry, they are generously rewarded with salaries far beyond that of the rank and file worker.

In their attempts to pass off their clique interests as somehow representative of their 6000+ membership, 1-1937 leadership ignores the experiences and interests of these 6000+ workers, especially in regards to Indigenous rights and environmental sustainability. This vast diversity of thought is erased to support the fabricated impression of a singular will. Considering how comfortable 1-1937 leaders are with the many documented cases of pro-industry thuggery, they can count on their pro-industry dogma to be enforced. Under such a regime, open discussion of diverse opinions becomes enormously difficult if not outright dangerous.

Vigilantes in Cathedral Grove

by Ingmar Lee

In the last two weeks there have been nightly attacks, people running in with baseball bats, knives, pick-hammers, who slash tires and destroy our notice boards etc. We have constant drive-by shootings with paint-ball guns and last night, one of the defenders, Wolf was shot twice, receiving huge ugly welts. The entrance-way to our camp is all splattered with paint from these dangerous gunshots. [...]

We have taken our defence into our own hands and have built a system of snares, alarms and trip-wires through the forest. Two nights ago we caught one thugs, dragged him into our camp, and tied him up.

We had attached a rope to a tree on one side of the road, laid an 8ft diameter loop in the road and buried it in gravel while the other end ran through a pulley tied about ten feet up a tree on the other side. The rope continued on to a 'runway' we had cleared in the forest, where three people waited for the signal to pull. We then set up a big banner on a tripod as 'bait' and positioned it just ahead of the buried snare, and then strung up a fishline trip which was attached to the pull-pin in a mini car alarm. Being after midnight on a Friday night, we expected trouble, and sure enough, the drunken red-neck hooligans showed up right on schedule after the bars had shut down. From the dark forest, we watched as one guy staggered out of his car and ran up to desecrate our banner. As soon as he tripped the alarm, our folks yarded on the rope and snared him by the ankles, lifting him right upside down and leaving him hanging there helplessly by both his ankles. Then the next team ran out of the woods, brandishing large rocks, and demanded that the guys buddies "FUCK RIGHT OFF NOW!!" or the cars was going to get totalled. His buddies, more concerned about the car, than our hostage, immediately took off and abandoned him! [...]

My idea was to strap the thug in our body harness and hoist him 100 feet up the tree, where he could hang for the rest of the night thinking about what an asshole he was, but cooler heads prevailed.

→ Originally published in Cathedral Grove Treesit Chronicle, 2006: cathedralgrove.eu/media/02-4-treesit.pdf

A few more scenes from Stop Cop City/Defend the Atlanta Forest

- **22/08/05:** "A Cop City contract partner's Manhattan office received a hail of paint & broken glass in response to ongoing police attacks on forest defenders ... I hope everyone can experience the pure joy of attack at least once in their life ... The world is a beautiful place, have you seen the moon tonight? Have you stopped & listened to the land?"
- **22/07/30:** "Masked defenders threw rocks at police & broke windows out of the truck that was used to carry the excavator in ... a barricade was erected to keep it from re-entering, & volleys of rocks & canned sparkling water kept police & workers back ... the mechanic crew stripped the truck completely, damaging each & every component ... A few hours later, anonymous individuals burned the truck ... later hundreds of people arrived to the forest for the final night of an autonomously organized music festival"
- **22/07/29:** "A truck was sent to tow forest defenders vehicles ... several different

The colonial governments of the Americas were not founded as utopias of liberty and are not now corrupted by corporate and capitalist interests.

Exploitation of the land for the benefit of the rich is the central function of the colonial project. Placating the settler population through white supremacist patriotic loyalty and imaginations of democratic freedom has been successful in destroying decolonization sympathies and potential. [...] Activists and organizers navigate the theatre of grassroots democratic dialogue by managing voices and representation, facilitating a struggle for **inclusion in place of revolution**. As these organizers fight over notions of unity, warriors remind us that revolt lays in a rejection of the dialogue itself.

→ Originally published by Vancouver Media Co-op, 2014: vancouver.mediacoop.ca/story/lessons-we-keep-learning-reflections-burnaby-mount/32533

Anarchy in Kax:iks

In the early 1990s, a fierce, grassroots movement – including anarchists and Indigenous sovereigntists – successfully defended Kax:iks (aka Walbran) from logging, just a few km west of Ada'itsx (Fairly Creek). The now common tactic of unsanctioned trailbuilding was considered provocative and dangerous by the logging industry, and pro-logging vigilantes retaliated with vandalism, shooting pets, and murder threats. Autonomous land defenders countered with a diversity of tactics including cantilever blockades, treesits, tree spikes, and sabotage of logging equipment.



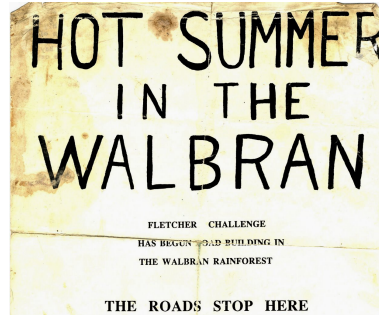
Early '90s Kax:iks barricade

Ditidaht sovereigntist John Knighton said the spikers were helping to stop the ongoing genocide of Indigenous people in the area. He called out the Wilderness Committee for doing nothing to stop the genocide, and co-opting landback efforts in its push to created the Carmanah/Walbran park. The Wilderness Committee and Carmanah Forestry Society offered monetary rewards (ie. bounties) for information leading to the arrest of the tree spikers, but these NGOs failed to control the movement and neutralize its militancy. (Source: James Davey, *A Bridge to Nowhere: BC's Capitalist Nature and the Carmanah Walbran War in the Woods*)
For more info check *Know Your ENGO Enemies* in Creeker Vol 2.

"Though tasked to do so on countless occasions, the state never challenged forest corporatism, instead acting as its sponsor, defender, and regulator in a friendly, lucrative alliance." – James Davey: A Bridge to Nowhere

Memories of Kax:iks

- The organizational structure of the direct action camp was *in-powering* – it was very 'do-it-yourself' or 'do-it-our-ourselves'. To quote anarchist author Colin Ward "They organise in loosely associated groups which are voluntary, functional, temporary and small. They depend, not on membership cards, votes, a special leadership and a herd of inactive followers but on small, functional groups which ebb and flow and regroup, according to the task in hand. They are networks, not pyramids."
- In the summer of '92, Rhada Bhatt, from the Chipko ecofeminist forest defense movement in India, visited the Walbran. She commented that we needed a people's movement, not just an activist movement, that all of us have to be involved in protecting the forest.
- An unidentified man arrived in the camp with a pickup truck with 46 cases of beer in the back and said that this is a 'donation to the cause.' In a camp where stress was high and the weather hot, a large part of the protesters preceded to get a bit drunk and stay up late. Early the next morning, the police and loggers turned up and caught the camp off guard and hung over.
- A treesitter stripped naked, and from his shit bucket scooped out hand fulls and covered himself in his own shit, taunting the cops to now come get him. As they lowered the platform down, he cut his safety line. Holding one end he jumped off the platform, 30' from the ground, swung over the heads of the police and loggers, crashed into the trees and took off running, eluding pursuit and living to tell the tale. He was quoted as saying "I used my own personal mountie deterrent."



Frog.

A tiny bright green frog ringed by a collar of golden light, sits peacefully on the forest floor, ferns move slightly in the soft current of air, succulent plumes shimmer, silver droplets sprinkle down. The frog lands on the ferns delicate surface, stem bends acting as a tense spring-board for the frogs next mighty leap.



Pacific tree frog

Poem by Max Sloan, written in the Walbran Valley, August '91

Merri Merri

Have you ever tried
Making friends with this creek,
With the shallow end where
If you squint, you can imagine
The world three hundred years ago
Have you tried asking the creek
What she thinks, what she knows
About blood and progression
And all the other things travelling within her
Have you asked the birds
If they're ok with the internet
If that makes up for their
Homeless feathers
They do not flutter for your pleasure
The music and majestic beauty
Of the birds, the water
Have nothing to do with you
They simply are.
You and your dubious ethical stance
Have no business walking past
As if you imagine yourself separate
No lean into it please
And merge our species
For you must tell the dirt
And the creek and the birds
Your name before learning theirs.

→ beyondthedarkhorizon.org/BEYOND-THE-DARK-HORIZON-2.pdf



Facing Down White Supremacy in Ada'itsx

In a disturbing development, at least one of the vehicles that has been harassing the Fairy Creek front gate (July 4th) has been confirmed to be the same vehicle that participated in an attack on a highway blockade in solidarity with Wet'suwet'en on February 10th, 2020 near Cumberland, BC. In this attack 30 masked men emerged from the forest and



ransacked people's belongings while the aforementioned truck smashed through barriers. This truck provides a missing puzzle piece demonstrating the continuity of organized efforts to disrupt Wet'suwet'en solidarity and Ada'itsx/Fairy Creek protection.

This link underlines not only the overlap of Indigenous struggle, anti-colonialism, and ecological protection, but also the grim techniques of repression characterized by militarized police and auxiliary vigilantes.

→ itsgoingdown.org/facing-down-white-supremacy-at-adaitxs

Island Timberlands

Oh island timberlands
 You own a lot of the land out here
 I wanna understand
 Why you're tearing down forests oh so dear

Island timberlands
 You're treating earth in this terrible way
 Bloodshed is on your hands
 Are you hearing what your heart has to say?

Don't want to assume
 You don't love what I do
 Here's a question for you
 Think about the squirrels and the bees when you're
 chopping down trees?

Oh island timberlands
 You're forgiven if you stop this right away
 Release you're owning hands
 Let stewards of the land have a say

Oh island timberlands
 There's Nothing to condone the work you do
 But like this mighty land
 I'll be there when the grief catches you

Don't want to assume
 You don't love what I do
 Here's a question for you
 Do you know what you pay by taking forests away?
 What could be gained while you deal this way?

It's not only you, not your fault
 A wrong worldview was shoved down our throats
 Hundreds of years of putting life down
 Saying we're the ones that count
 There's so one else around

Realize
 We cannot run away
 From the nightmare you're throwing down every day
 Kill your chainsaws look around
 We're standing on sacred ground

We cannot run away
 From the nightmare you're throwing down every day
 Dug ourselves a very shocking grave
 But I won't be industry's slave

Oh island timberlands
 See the heavy choice you've got to make?
 I hope you understand
 We'll cut a limb for every tree you take



"Grapple harvester that grappled more than it could grapple. Grapple that harvester, tree!"
 Pencil drawing by Jon, 1991

→ Originally published by the Walbran Reunion blog, c. 2008–2013:
wallbranvalleyreunion.blogspot.com

Signals of Disorder: Sowing Anarchy in the Metropolis

by A. G. Schwarz



In the day to day of normality, people have to betray themselves to survive. They have to follow those they disbelieve, and support what they cannot abide. From the safety of their couch they cheer for Bonny and Clyde,

and on the roadside they say “Thank you, officer” to the policeman who writes them a speeding ticket. This well managed schizophrenia is the rational response to life under capitalism. The fact that our means of survival make living impossible necessitates a permanent cognitive dissonance [...]

Thus, the sensible behavior is not to reason with the masses, to share the facts that will disprove the foundations of capitalism, facts they already have at their fingertips, and it is not to act appropriately, to put on a smiley face, and expect our popularity to increase incrementally. The sensible thing to do is to attack Authority whenever we can.

Attacking is not distinct from communicating the reasons for our attacks, or building the means to survive, because we survive in order to attack, and we attack in order to live, and we communicate because communicating attacks the isolation, and isolation makes living impossible [...]

We will be safest from the right hand of repression and the left hand of recuperation when everyone is thoroughly confused as to whether we are frightening or loveable.

→ theanarchistlibrary.org/library/a-g-schwarz-signals-of-disorder-sowing-anarchy-in-the-metropolis

“Looting makes perfect sense—as a way of solving the immediate problems of poverty, of rebelling against the violence of the authorities, and of emphasizing that change has to be more thorough than mere police reform.” – CrimethInc: What They Mean When They Say Peace

“[The study promoted by XR] is extremely flawed. But it never became popular because of its quality. It became popular because it offers a very comfortable view of social change that allows white activists to preserve their privilege and physical safety, and that protects the owners of corporate media from the destructive, riotous uprisings that have been a principal means of the downtrodden throughout history to respond when degradation, oppression, poverty and indignity reach a boiling point.”
– ROAR Magazine, *Debunking the myths around nonviolent resistance*

Social War, Antisocial Tension

by Josep Gardenyes

The enemy is not a class but a point of view, a subjectivity, and all of those who look at their lives from above, whether a banker or an immigrant mother on welfare, have taken the side of domination. [...]

A profoundly rebellious act is to understand oneself as a being that lives through an entire web of other living beings, or, to put it another way, a being of the world. Once we have replaced in our imaginary the commune of citizens or the commune of producers, which is to say that of slaves and machines, with the commune of worldly beings; once we know in our bones that we are the heirs of a tradition of rebellion against a process of colonization [...] then there is nothing else but to struggle [...] we concentrate a continuity of rebellion that has lasted centuries and will last for centuries more.

Once we wipe that colonization clean from our beings and understand as something alien and imposed all thinking linked to the State, including the most democratic, the most civic, the most progressive, our utopias will no longer betray us like so many times in the past. Once we understand not only the hierarchies but also order, democracy, production, equality, and unity as a violent imposition, all the recuperators in our midst will start to look like invading Martians, and it will be that much more difficult for them to trick us. For all these reasons the communication and diffusion of other imaginaries and a history of our own is vital.

The social war is this: a struggle against the structures of power that colonize us and train us to view the world from the perspective of the needs of power itself, through the lens of domination, in which the universe has a center and follows laws and can be quantified and assigned value. The prize for winning the social war is not merely physical (the wrecking of factories and liberation of land) but also metaphysical (the reappearance of the world).

→ theanarchistlibrary.org/library/distro-josep-gardenyes-social-war-antisocial-tension





self-police a movement from taking any effective autonomous forms of resistance. Extinction Rebellion demand all activists strictly adhere to their set of outlined principles; dictating to black communities, and wider society the 'best' and 'only' way to fight for their own liberation. This conclusively benefits the state, patriarchy, white supremacy, and capitalism.

If continued without redirection, XR risks white-washing the history of militant resistance within every social movement to date; specifically people of color during the civil rights movement, or the armed anti-colonial movements in India against British

rule. All of whom relied on a diversity of tactics in their struggles against oppression. [...]

The glorification of XR, activism, and social justice has led to the gentrification of struggle. What was once students raising awareness has morphed into a personality cult of white activists dressing up to film their street performances.

The premise of XR began with white academics who centred their activism in their belief of the martyr spectacle to affect mainstream media, and in turn, public consciousness. Prominent white activists, utilising social capital consistently put themselves in positions of leadership where they work to become somewhat irreplaceable. Contrary to their doctrine, they do not generate networks of autonomous groups capable of interchangeable roles. The substance of XR lies in the swathes of these activists competing for the world to view them as audacious rebels; when in reality they have become no more than instagram obsessed spokespersons reaping the social benefits from the creation of a personality cult. [...]

→ greenanticapitalist.org/how-extinction-rebellion-aids-counter-insurgency-legitimises-police-violence

"XR claim to draw inspiration from nonviolent movements such as the suffragettes. Let us be clear: the suffragettes were arsonists. They undertook a bombing campaign. They learned martial arts to fight the police. They were not nonviolent, they used a diversity of tactics and to claim otherwise is damaging to the collective memory of struggle."

This misreading of history is something which seems to happen regularly with XR as they also claim to draw inspiration from the anti-apartheid movement which they say was nonviolent. I imagine this will come as a surprise to the families of the thousands of people who died during that armed struggle."
– John Warwick: No, Extinction Rebels, nonviolence is not the only way

Elements of a Barricade by D.

The barricade is the myth of insurrection. To look back at past revolt is to reflect on the use of barricades. To see struggle today is to watch the burning barricades of the Paris banlieues, the walls of flame in Athens, the camp fires of the Native roadblock. [...]

From *riot to insurrection* the barricade is a constant. In the first awakening moments of the riot, the barricade appears immediately, made from dumpsters, torched cars, rubble, prison mattresses – whatever is at hand. Often the style of the barricade projects the trajectory of the riot.

Barricades of adaptation and diffusion can be instantly reproduced, even when decades have eclipsed since their last appearance. They are a template to enable, with minimal discourse or organizational continuity, coordinated points of rupture. These elements constitute the barricade consciousness.

Insurgent-Assemblage:

The barricade made of single objects working in cooperation with one another operates as an assemblage. The characteristics of the barricade-assemblage are the flowing, breaks and swerves of its autonomous components. This is opposed to the closed connections of the state apparatus that regulates networks of power. The barricade assemblage corresponds to a tendency of permanent connection – it reaches outwards to establish an infinite plain of consistency. The barricade is a node of spreading revolt, communicating and connecting to other modes of struggle. It flows from one street (or forest road) to the next; when it is restricted, it goes underground and links up again in a rhizome. Finally the street engulfs the city, as on the land – the industrial ruins are re-wilded. [...]

The insurgent with their projectile constitutes a war machine under the conditions of the barricade: functioning as a component part in conjunction with other parts. In this, the insurgent barricade rejects any closed-circuit specificities and instead opens itself to a *pure means*, which demands nothing and occupies everything. [...]

'Elsewhere, behind the hastily improvised barricades erected and set alight by local kids in back streets they prepare to greet their daily enemy – the cops in their anti-riot vans – with a hail of bottles and stones...' – August 2011 Revolt: Anarchy in the UK



River Camp, 2021



Montreal student strike, 2012

Solidarity Means Attack:

A barricade not only cuts across vast periods of time (appearing in the same place again), but also carries across vast distances (appearing at different places at the same time). As a mechanism of solidarity, it best represents that the *best solidarity is to attack*. Dealing with multiple barricades draws the state into many fronts and relieves one front from attracting the full brunt. During the 'stand off' at Oka there where dozens of barricades across turtle island, with British Columbia (BC) erecting the most. This was the basis of the sentiment of Mohawk indigenous warrior Donna Goodleaf:

'No doubt, their tactic of blockading railway lines proved to be a necessary and effective tactic of resistance to ensure that no military or state police would commit racial genocide against my people.'

The multitude of barricades which blossomed from the Oka uprising and that spring-up spontaneously across vast areas during times of crisis, offer not simply maps of revolt, but a cartography revealing lines of flight from empire.

A Beautiful Storm:

'Blockades, being scattered are very disruptive and hard to regulate. When several are in place at the same time, the effect can be striking. As one is resolved, another emerges; much as do the forest fires that flare up across the BC interior as the summer storms sweep across the mountains.'



Oakland Commune, 2012

The barricade, as signifier of ruin, is the mystical expression of the catastrophic storm. The fire storm burns out a patch in the forest and opens it to sunlight; in this place grows now a diversity of new life. The storm creates spatial heterogeneity as the disturbances are spread across the land forming pockets of patchiness – each space is a point of succession. This dynamic explodes any equilibrium and in turn initiates new becomings.

'The beautiful storm has come; but not yet the beautiful destruction'

In the wake of the beautiful storm the barricades grow, what is left is to *Make Total Destroy*.

Counter-Power:

[...] *'We see the way capitalism operates is through the circulation of goods. Obstructing the highways is the way to hurt capitalists the most. Therefore we who have nothing, our way to make them pay the cost, and show them that we will not give up and die for their ambitions, is to create difficulties by obstructing large routes of distribution.'*

In Argentina at points of crisis, the militant practice of the *piqueteros* (road barricaders) has generalized across society [...]

seeking compromise rather than addressing and abolishing root causes for systemic issues: the state and its organs. Proving only to allow the culprits of climate destruction opportunities to legitimise, expand, and evolve into more subtle methods of operation, which become more difficult to combat.

As a consequence, only people who have adequate resources and privilege can partake in the struggle for liberation. It is not realistic for anyone who is not white, with a stable house and finances to put themselves in a position where they are forced to be brutalised, arrested, and attend court. This strategy of playing within the system aids the state's ability to quell dissent and manage resistance, rather than generating any real threat to the systems of domination. [...]

A symptom of one-dimensional struggle is the creation of static organisations – where only a single issue is addressed and all other issues are ignored as insignificant or irrelevant. This also makes easy work of promoting compromise to divide popular movements. This is when legal changes are made or political representation is given to a movement to pacify its majority. If the states of the world would agree to a simple concession, for example – signing the Paris agreement – portions of activists and their support networks would claim victory and pacify their resistance. Others would understand the root causes for the climate crisis have still not been addressed, and continue to struggle in a drastically weaker network of activists.

By ignoring intersectionality and seeking reform rather than total destruction of oppressive and ecologically catastrophic structures, the movement is weakened to the whims of politics – a game the state will always win. [...]

XR's affinity for "civil disobedience" type actions leads them to the understanding that police and government will look upon them favourably [...]

For the Police, this means risk assessment and control are no longer complex operations, maximising the control the state holds over the movement and actions by activists. Ultimately, through presumed ignorance XR allows a database of activists identities to be collected and used for spycop operations. Being known to the Police increases the risk of repression, and can limit your ability to further the struggle against capitalism in more meaningful and impactful ways – suffocating the movement as it exits the gate. [...]

Exclusive and dogmatic non-violence works to



Racist pig wearing racist patch at Ada'itsx

CONTEMPT



CAN ALSO CARRY OUR AMBITIONS.



Diggin' in at Ada'itsx (Fairy Creek)

"Ecocide is a highly technical process. Not a single one of the industries responsible for destroying our planet has developed without academically trained experts. Scientists are shaped by the same mercenary pressures ... In ecological and anticolonial struggles around the world, distrust and hostility towards academics came unprompted ... The NGO and academic elite are part of the mercenary apparatus that is selling the planet piece by piece." – Peter Gelderloos, The Solutions are Already Here: Strategies for ecological revolution from below

How Extinction Rebellion Aids Counter-Insurgency & Legitimises Police Violence

In the wake of civil rights era activism, states and Police around the globe have rapidly developed and widely utilised methods of Counter-Insurgency (COIN) against every popular movement threatening to create a more just, and equitable world. [...]

Many would assume that peaceful activists have nothing to fear from Police, or that these activists would not be considered targets for repression. Though, to their surprise the definitions given by bodies enforcing counter-insurgency clearly stipulate: Any element of society deemed a threat to the state's monopoly of power is classified as insurgency. [...]

It is becoming increasingly alarming how movements like Extinction Rebellion (XR), without a proper understanding of Counter-Insurgency unknowingly aid COIN operations, and state violence. [...]

Extinction Rebellion are known to film themselves committing 'crimes', waiting to be arrested, complying and collaborating with the very oppressors they claim to oppose. There is a hard-line stance that any other tactics are unacceptable in or out of XR, paired with the utter refusal to re-evaluate their techniques. This leaves no room and often even creates a dangerous environment for marginalised groups to become involved, contributing to division that benefits only the state and white supremacy.

While the majority of activists involved with Extinction Rebellion may have no official affiliation with the state or its organs, their ideals mirror those which give the governing body legitimacy and control. The logic behind XR's proposed strategy originates from positions of privilege. Their strategy being to confer with politicians for mild reform, and

Blockade Everywhere:

If the barricade is the blocking of capital and command then the blockade is the threshold from where those relations to capital and command are severed and wither away. It is the zone of transformation, passage and flight; the blockade is life lived behind the barricades; it is the abolition of domination in our every day life.

In the reversal of traditional military statecraft – the logic of blockading a hostile enemy – the insurgent declares themselves to be hostile and in-turn violently resists the states interventions and commodity reification.

Whereas the barricade is constructed, the blockade is constitutive. A re-territorialisation swirls beyond the blockade, placing its zone outside the state, and if the blockade exists in absolute antagonism against the state then the rebel-subjects find the greatest strength in the common-ing of life together. The insurgent singularities become a community so long as their power circulates and the blockade is that of a community-in-movement.

During indigenous blockades there is the assertion of sovereign society against the state (that is when the blockade is not a ruse of the band council). The metropolitan blockade is an occupation of space – that's subversion was understood at the disruptive climax of the global Occupy rupture (that is when the Occupy was not a ruse of activists). Keep ever green the memory of the Oakland Commune, how it was both an occupation-in-motion and a nomadic blockade: painted on the shields at the front of the mobile street barricade was the call, 'Commune move in' & 'Cops move out'.

Blockades find their consistency not just in the ability to maintain their barricades – but also in extending the blockade to include all aspects of life. From hunting to food gathering, ghosts dances to drum circles, armed defense to social rebellion, long houses to tent cities, warrior societies to mutual aid societies.

'The subject of the strike is no longer the working class as such, though workers are always involved. The strike no longer appears only as the voluntary withdrawal of labor from the workplace by those employed there, but as the blockade, suppression, (or even sabotage or destruction) of that workplace by proletarians who are alien to it and perhaps to wage-labor entirely.' – Blockading the Port is Only the First of Many Last Resorts: Oakland 2012



#shutdowncanada in Vancouver, 2020

Sabotage:

To remain ungovernable the blockade intensifies its disruption by diffused sabotage. Sabotage must correspond with the everyday life lived in the blockade. In Eco-blockades the machinery of dominion is dismantled. In the metropolitan blockade the institutions of control are attacked. It was from Tahrir Square that every copshop, courthouse and government building in Cairo was 'fired'.



Mount Elphinstone, 2016

and tranquility for those people who carry in large trucks 'raw materials' extracted directly from the earth. The chaos was again before the eyes of the police who arrived on the scene to put out the incendiary fiesta. We break their precious social order with our wild, insurgent and radical methods of struggle.'

Capture/Rupture:

In 1872 the first blockade in occupied BC occurred when the Gitksan blockaded the Skeena River, preventing genocidal settlers from traveling. 100 years later was BC's first armed blockade, on Bonaparte Reserve. The next year the Tl'azt'en blockaded a railway for 3 months. In the following few months there were at least 13 more blockades throughout the province.

The spread of barricade consciousness always follows logistical sense: *'Part of the reason road and railway blockades are so commonly used by natives in BC is proximity; many reserves are located near or beside the roads, highways and/or rail lines – which are a common point of conflict as they are reserve lands expropriated by the government.'* In a chronology of such barricades in BC, put together by Zig-Zag, there were a total of 101 between 1984-2006.

Zig-Zag makes the distinction between grassroots direct action and the tactics of civil disobedience sanctioned by Band Councils:

'At times, roadblocks form part of a larger political and public relations campaign. Often the band and tribal councils sanction roadblocks. Because of their approach, or due to their relationship to the colonial governments and businesses, campaigns carried out under band councils tend to receive far less state repression.'

But the power that the blockade represents can not be captured. Even such structured events signal the epoch of uncontrollability. Hear the fear of this *becoming* in a commentary written in the Vancouver Sun by a political science professor at UBC:

The science of sabotage and the generalization of war-knowledge presuppose the centrifugal spread of revolt.

'We have blocked a major highway in Mexico State with a barricade made by the Luddites Against Domestication of Wild Nature. The fire lit up the dark night of peace

on every street corner – from prison architects to banks that finance prisons. Our passion for freedom is stronger than their prisons!

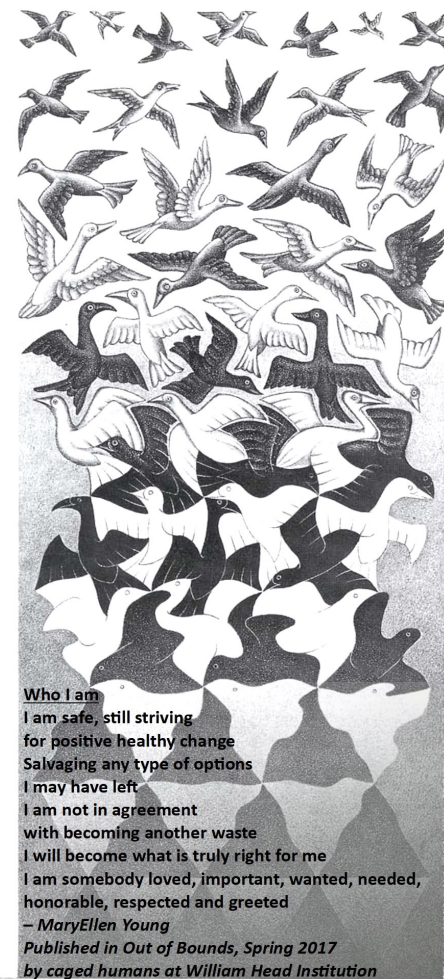
"It's the most terrible institution of our era, this justice, tired of outbidding the crime it pretends to punish; it no longer crucifies, tears apart, skins, impales, brands, and even beheads. There is no longer the iron, the wheel, the gallows, the stake, or anything. What replaces them is time. Life amputated by time! This is prison: time imposed in its nakedness. We no longer kill, we let die." – Serge Coutel

"Even if prisons were transformed from human storerooms into luxury hotels, even if the prisoners of all prisons are satisfied with 'reduced sentences', even if the everyday beatings of prisoners are replaced by sly agreements and assimilated by correctional policies in accordance with the 'human rights' model, even if the 'white cells' turn 'pink' and heroin gives way to methadone we will remain forever enemies of any structure that denies us our freedom. We will be the rebels inside your luxury hotels and the arsonists of legal justice. We will be eternal fighters in love with freedom. Better prison conditions mean nothing more than improved conditions of captivity. For us the issue remains in its essence, the condition of captivity in itself." – Yiannis Dimitrakis, anarchist bank robber imprisoned in Greece

"Prison is not simply a place, it is also a condition, the antithesis of which is freedom. By the same token, the absence of freedom is prison, and only when the latter is perceived as one's own condition does it become possible to enter the destructive dimension without measure...Nothing less will do." – Jean Weir

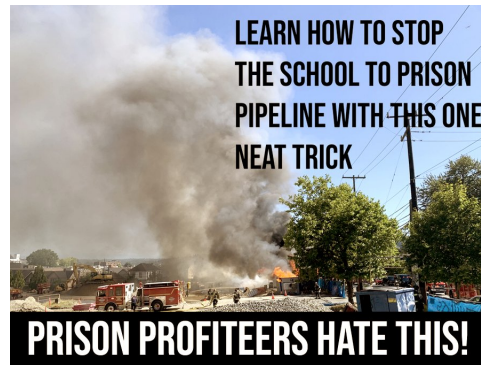
→ mtlcounterinfo.org/prison

"There's an extreme lack of tire fire barricades happening"
– Salish Sea Black Autonomists, Twitter, July 2020



Who I am
I am safe, still striving
for positive healthy change
Salvaging any type of options
I may have left
I am not in agreement
with becoming another waste
I will become what is truly right for me
I am somebody loved, important, wanted, needed,
honorable, respected and greeted
– MaryEllen Young
Published in Out of Bounds, Spring 2017
by caged humans at William Head Institution

On July 25 2020, during one of the myriad riots following the police murder of George Floyd, the construction site of a new youth jail in Seattle was set on fire. Site employees' vehicles were damaged with broken windows, slashed tires and graffiti. Windows of an existing youth jail next door, a courthouse and businesses nearby were also broken. Two days earlier, the county executive had announced that youth imprisonment, including at the new jail still scheduled to open the following February, would continue until phased out in 5 years. The new jail construction had been resisted with a diversity of tactics for several years before the riot, including a previous arson attack in 2018. (Sources: KCPQ, KOMO, Washington Examiner, image @NoBonzo twitter)



Fire to the Prisons and the World that Needs Them

Prison is nothing more than a reflection of the society in which we live. Our society resembles a great open-air prison; with the threat of starvation if you don't spend your energy on meaningless work for capitalism, with cameras on every corner, with the police intimidating and murdering in the streets like the jailers do to those locked in cages, and with borders drawn by our rulers serving as walls. The inside and outside of prison only differ in their degree of intensity, but both are based on domination, alienation, and control.

The state is not interested in reducing crime, but in increasing social control. Decent imprisonment, like a humane capitalism, does not exist. Imprisonment – being held hostage by the state – is a reason in itself to rebel against jailers and their barbed wire. Just like on the street, there are people in the prisons, psychiatric institutions, and detention centres who do not come to peace with their conditions, who do not bury a certain taste for freedom just because a judge decides that they will live in a cage. Within these walls, there are those who refuse the daily humiliation of obeying the guards, for whom the walls and the barbed wire are not yet seared into their brains, and who rather observe them as obstacles that have yet to be overcome. The punishment that the judge imposes upon them is a consequence of a world that is based on exploitation and obedience, a world that would not function without the constant threat of prison for those who choose to not submit to the misery surrounding them.

Waves of revolts, riots, and rebellions are widespread within the prison system. By rising up, by burning the prison's infrastructure, by attacking guards, and by escaping, some prisoners have rediscovered what the system has tried to take from them: courage, the desire for freedom, and the will to put an end to at least a part of this society of domination through rebellion against it.

Our desire to live free of exploitation is worthless if we are unwilling to act on it. The prison machine isn't as well oiled as it seems, and those on the outside can find its gears

'... But these blockades and arrests were carefully orchestrated; the RCMP worked closely with the natives. The natives wanted to get arrested to press their point. In those cases there was never a threat of violence, like there is on the Douglas Lake Road ('95). The use of masks is significant. That's Oka...I deplore this development. This use of masks is a symbol we don't want in BC.'

For the blockade to be insurrectionary it must explode collaboration. When used by collaborators more times than not it does explode in their faces. This lesson of fire's nature to spread – which has led to the retreat from the woods by the Environmental NGO apparatus, is perfectly exemplified by the Elaho blockade of 2001. The environmentalists quickly lost their control to the black masked anarchist-horde, and as a result offered a bounty on the head of tree spikers and worked directly with the RCMP. This had no effect on the anarchists whose living-wild and subsequent use of barricades and consistent sabotage ended the logging of a massive corporation.



Sassin Camp, 2022

The blockade retains no inherent agency; an ethical tissue must grow from and intertwine throughout the community-in-motion. In Oaxaca during the Commune of 2006, which lasted 7 months and erected over 3000 barricades, the failure of the insurrection would not have been a given, if, as reported by Barucha Calamity Peller,

'the sexual division of labor was openly confronted and did not disable women's ability to hold the barricades and occupations.'



Bear Mountain, 2008

The insurgent blockade is the *line of demarcation* in this global civil war that cuts through us all. Before one can choose what side of the barricade they are on, they must determine which sides the blockade opposes with enmity.

'...However, the Oaxaca Commune and its barricades and occupations, its street battles and long nights of assemblies, all running on the blood and sweat of women's resistance, continues to inspire the possibility of insurrection and mass popular revolt. The state of 'ungovernability' which the movement claimed was meant as true freedom, and the rebellious women of the movement refused, for a time with great force, to be governed by state authority, by the domination of capitalism in its everyday manifestations, by husbands, middle class women, or the police.'

Any closing remark fails us, as the urgency remains in the streets and in the wild spaces. As the potential for new blockades increase, so does our joyful anticipation for the meeting of new friends behind the barricades.

→ Originally published by Moment of Insurrection, 2012:
sproutdistro.com/catalog/zines/direct-action/elements-of-a-barricade

"Every skill we learned doing graffiti—situational awareness, learning to trust our gut, evading the cops and vigilantes, building an intimate knowledge and relationship with the land—has made our lives as anarchists much better. Would highly recommend everyone get into graffiti" – Salish Sea Black Autonomists, Twitter, July 2020

From Movement to Space

by A. G. Schwarz

The open assembly allows dozens or hundreds of people to come together and discuss a situation without either restricting the meeting to a select group or surrendering it to liberals, leftists, or wingnuts. It encourages debate and a profound theorizing that comes from and translates back into practice. People talk as long as they want, but someone who is being boring, repetitive, or irrelevant is interrupted and, on the odd occasion it should be necessary, shouted down... There is no emphasis on time limits, no stack, no facilitator. [...]

The open assembly does not exist to ratify a decision, because it would never dream of stopping its constituents from making all the decisions they wanted. And, I would argue, it does not exist either to impel action, because it is assumed and promoted that its constituents are already taking action, and need the assembly in order to share, to challenge or deepen their analysis as well as to gain some practice in articulating that analysis, and also to get a sense of what everyone else is going to be doing, so as to be able to carry out their actions more intelligently. The assembly must never be a crutch.

At most, it can endeavor to create spaces to facilitate action, such as by calling for a protest, in which case it is emphatically not organizing an action, but calling for a future manifestation of the assembly on the streets, at which time all its constituent clusters, all the affinity groups that take part in it, can carry out the actions they have planned on their own. The protest, thus, is not a singular project, it is not a step forward for a movement, it is another explosive appearance of the creative chaos that is the anarchist space.



Within the assembly, people can talk for hours about their analysis of the situation, they can begin to weave their own history by describing the present moment of conflict between State and society, market and individual, they can evaluate past actions and dream up new innovations. But they must not call for decisions, or propose actions. How can we take someone seriously who must come to an assembly to look for accomplices, who has no friends to hatch their plans with, who does not know how to act with what's in front of them?

he left, the guards were unable to give him a straight answer.

Right away, that Monday after being released, he started working his dream job, something he had been looking forward to. So even though his time was short in that cell. He was already noticing some adverse effects, and they will probably continue as he processes the whole ordeal.

"It feels a little bit weird to be around people. Before I started my job, the first few days, I was just having panic attacks, which I never really have. It made me even more resentful of the system, this shouldn't be like this. I've never been treated this inhumanely before. It's weird to be in a system where everyone inherently is hostile and doesn't like you and doesn't even treat you like a person."

→ facebook.com/fairycreekblockade/posts/531357488686012

*"Freedom for the earth, fire for the prisons!"
– graffiti in Athens, Greece c. 2015*

Vengeance in Seattle

A call for justice is always an appeal to authority. One form of justice would rely on the authority of the state to prosecute the perpetrator — but as anarchists, we must also oppose the justice system and its prisons. The vaguer model of justice — 'social justice'



— still relies on the moral authority of society, and remains easy for the state to assimilate... The Seattle Police have unveiled the friendly new face of repression: 'justice-based policing,' explicitly aimed at policing more efficiently by rebuilding trust between the police and society.

To act on one's desire for freedom or vengeance is another matter entirely. Such action is direct and predicated on no authority but one's own. As one reportback put it:

"As anarchists we know we cannot find justice under the State and Capitalism. Instead, we seek vengeance. Vengeance for those whose lives can never be given back and vengeance for our own lives

constrained by the tentacles of social control. We do not want a better system because, in fact, better only means more efficient for those who wish to kill and imprison us. We do not strive to reform those who love to see us on our knees. Instead we seek the total destruction of this system of domination, with our feet planted firmly on the ground."

→ "Burning the Bridges They are Building: Anarchist Strategies Against the Police" @ pugetsoundanarchists.org/zine-library

Prison Experience of an Ada'itsx Defender

What follows is a first hand account of one of the 400 people charged for defending the Fairy Creek/Ada'itsx watershed in the summer of 2021.

A young man, Willow Tree was sentenced to prison on April 19th 2022. This is his story.

On April 23rd Willow went in for his first weekend in prison. He assumed he would be going to a medium or minimum security prison. He was told he would be allowed to bring books. He thought he would be able to move about, go outside. He knew his sentence was pretty light. Just serving weekends, he knew it was not going to be fun, but felt he was as prepared as he could be.

He ended up in North Fraser Pretrial high security prison, in solitary confinement cell 10ft x 14ft. In a recent interview, Willow reflected "Concrete cells like that, it's filthy. You have like a metal thing (bed frame) bolted into the wall with the thin padding, thin blankets. They have cameras on you 24/7. So they never turn the lights off at night. Because they want to see you, so you never know what time it is. The food's pretty gross. And the guards are pretty much all just hostile, aggressive, ready to argue and berate you."

"I'm super claustrophobic and pretty ADHD. So I start to panic a bit with not a lot of stimulation. And after over 24 hours in there, not a lot of sleep, I'm starting to panic a bit. And I have this cheap little plastic bowl probably worth like \$1. And I threw it. I just panicked and I threw it and it cracked. And this guy comes in and he starts yelling at me and he's like, "Well, I'm going to charge you for destruction of property" And then he's saying, " if you weren't getting out today, we would move you upstairs and that's where the crazies are. They throw feces at each other and scream all the time. They'll kill you up there." and all this shit, and I'm like it's a bowl man."

After Willow was released the harassment didn't stop. "They ripped apart my insoles in my shoes and all this stuff. So I'm trying to put everything back together. I'm outside of the facility at this point, right? I'm in the parking lot, trying to adjust the stuff, the insoles, so I can actually put my shoes on and he starts yelling at me. He's like, "do that somewhere else man, like do that somewhere else." And I'm like, Man, I'm not even in jail any more, like why are you yelling at me. I don't know, I was mad."

In the end Willow Tree only served a total of 72 hours in a maximum security prison. He was kept in the dark at all points to exactly how long his stay was going to be. He assumed he would be in his cell all the second weekend and go back for a third. Even as

my body is
trapped in here,
but my heart
is with you
still fighting
out there...

-Marius
Mason

Detailed decisions on how to carry out an action are best done in small groups with a well developed level of affinity, not only for the obvious practical reasons, but also because the larger group should not come to a single decision about what is the right thing to do. What we need to encourage is not unity, patience, and compromise, but taking the initiative to carry out direct actions, whether those be propaganda, attacks, or the meeting of basic needs. Once we face the struggle so earnestly, the sense of solidarity that unity usually stands in for will not be far behind.

→ theanarchistlibrary.org/library/a-g-schwarz-from-movement-to-space-the-anarchist-open-assemblies

"Fuck 'unity', we need SOLIDARITY"

– Down Tools Collective, Vancouver, 2012

No Whistling in the Atlanta Forest

This is a story about a couple of queers who gathered last night to reject destruction in the name of profit and power and to destroy the machinery of the nefarious politics that have defiled the Atlanta Forest. We have deep respect and regard for acknowledging that this is Muskogee land and was the site of horrific abuses, of displacement, chattel slavery, and prison slavery.



"Charred remains of a machine amidst other destroyed construction equipment" – from communique

They set out meandering through the forest touching undergrowth, brush, breathing the cleanest air in the city, feeling the wetland take them in as their heels sunk beneath them. After a short walk, they reached an artificial break in the embrace of the forest. They found themselves upon the intrepid mound of dirt, a site of destruction, a jarring crack in the rhythm of the forest. In the distance, 7 unguarded machines were illuminated by the moonlight. They knew what they had to do.

As hammers met windows and knives cut tubing, the undoing of the mechanical monsters that had violated the forest begun. No tool of the evildoers went unharmed. Many antagonistic and proclamatory messages were left by the hissing sound of rattling cans. In little time, the moon was far from the only light that shone over the mound of dirt left by the machines destruction. The splash of gasoline as an extension of the blood that fuels the burning fire in their hearts became alight with the rage that they felt. By the time the fire department took notice, the deed was done and the culprits had already dissipated into the night like the curling black smoke that drifted into the sky. It was upon unusable machines that the fires were extinguished. Fires are temporary and can be undone. The connection that those who live in a forest, who breathe its air, and who drink water filtered in its wetlands is not so easily broken.

We hope that in telling our story, we can call you to our side in defending the Atlanta Forest, and inspire others to be dangerous towards everything that wages war on our bodies, on the earth, and on our very lives.

We are outraged by the destruction already done to the Atlanta forest by Blackhall Studios and the so-called governments that gave them permission.

We will not allow any further destruction; We will not allow The so-called City of Atlanta to build a horrific 300-acre training facility for police that they will call the "Institute For Social Justice."

We will not abide the destruction of the Old Atlanta Prison farm, furthering erasing history and concealing the connection and transition between chattel slavery and modern prison slavery.

We condemn the swapping of the 250 acres of beautiful forest that Blackhall Studios destroyed when they thought they could develop the wetland.

We condemn Blackhall Studios hasty cover-up: the proposed "Michelle Obama Park" that will sit on the mound of dirt they left in their wake. We will not allow them to destroying any more forest for the building of a massive soundstage.

We don't need a soundstage for entertainment. Everything we need is already there.

We don't need police training facilities. We demand an end to policing.

To the developers, governments, contractors, corporations, and politicians that perpetrated the heinous deforestation of the part of the forest along "Bouldercrest Road," there's something you should know.



"Luddites" painting by Michelle Waters

Any further attempts at destroying the Atlanta Forest will be met with similar response. This forest was here long before us, and it will be here long after.

We'll see to that.

Defend The Atlanta Forest

5/17/2021

→ scenes.noblogs.org/post/2021/05/20/no-whistling-in-the-atlanta-forest-a-communique

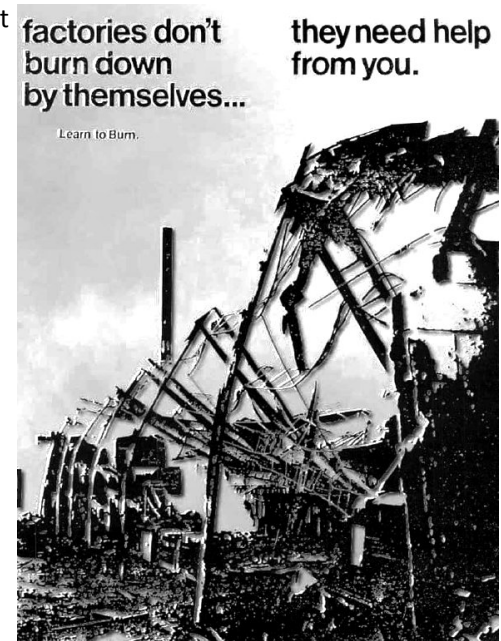
Piling tree trunks, metal sheets and sheet plastic along the fence, we began to make partial shelters from which those with hacksaws could attack the fence. After a good three hours of this, as holes began to appear in the "invincible" fence, the bastards in charge sent out 200 unfortunate riot police to protect the fence from without. They were attacked by the autonomists and fled in panic, many of them seriously injured.

By mid-afternoon there were a dozen person sized holes in the fence and we proceeded to storm the "police zoo." A few would slip through whenever a cannon withdrew for reloading, and began building further barricades/shelters beyond the barrier. [...]

The fighting subsided as evening came on, though several hundred masked demonstrators continued to pelt the police as they tried to weld the holes in the fence late into the night. "The good thing," says the author of the reportback, "was the 'average citizens' joined in, they couldn't isolate and divide us this time. I remember an old granny giving me a plastic bag to carry stones in, and a good piece of metal for digging...or on another occasion as gas grenades thudded down from helicopters all around us, I compliment two old women on their gas masks." [...]

German Chancellor Helmut Kohl spoke of "not an attack on [the nuclear project] but on the state itself," and the Interior Minister fumed about "a violent attack by chaotics on State Order."

→ Originally published in Fifth Estate, 1986:
fifthestate.org/archive/324-fall-1986/bits-of-the-world-in-pieces



factories don't
burn down
by themselves...

they need help
from you.

Learn to Burn.

"Let's not resent those who get out of hand for reminding us of the conflicts that remain unresolved in our society. On the contrary, we should be grateful. They are not disturbing the peace; they are simply bringing to light that there never was any peace, there never was any justice in the first place."

– CrimethInc: What They Mean When They Say Peace

"From 1996 to 2002 we were getting our butts kicked"

– FBI agent John Ferreira, referring to the failure of law enforcement to stop the Earth Liberation Front's many decentralized sabotage actions. *Maclean's* magazine, 2013

Germany Resists Nukes

Since Chernobyl, attacks in West Germany against nuclear plants, military bases, and other megatechnical projects have increased. Targets include firms supplying nuclear power stations, construction companies, energy suppliers, technology firms, banks and department stores, the railways and post office, and the army and police. The decentralized nature of the attacks is illustrated by the varied groups claiming responsibility. The Wolfsburg-based "Cut the Crap Now!" threw rancid butter bombs into bank foyers last summer, and shortly afterwards the "Eidelweiss Bandits for the Formation of a Bavarian Guerrilla Force" blew up an electricity pylon near the atomic plant at Grundremmingen. Another group, "Bugs Bunny and the Digger Killers," set fire to a Caterpillar bulldozer at Muenster.

Apparently, not a week goes by without such attacks, and many electrical pylons have been toppled. One such target is the proposed nuclear reprocessing plant at Wackersdorf, a town in Bavaria. If construction goes on as planned, it will go online in 1995.

Last spring there were mass demonstrations at Wackersdorf, in which local, ostensibly conservative Bavarian farmers joined with radical ecologists, autonomists, and anarchists in battling police at the site. On the first day of the demonstration, two to three thousand people gathered and attacked the fence. An electrical pylon was knocked down.



In a reportback in the anarchist paper *Black Flag*, a participant described the several days of violent confrontations as partially a reaction against Chernobyl, which "had made us angry and gave the police a bunker mentality." By noon on Saturday some 10,000 people were by the fence, including a thousand masked militants. As helicopters flew overhead, the crowd approached the fence and attacked about fifty cops, driving them back inside the compound. The report continues:

Right from the start, rocks flew over the fence. Inside were 40 water/gas cannons...and literally thousands of pigs.

We set out to cut the fence, made of half-inch steel rods, crisscrossed with steel bars and solid metal posts every five meters. The cannons blasted us with water and CS gas mixture, but received a veritable hail of rocks, paint, wood, catapulted ball bearings and the odd molotov cocktail in return. Police with bullhorns appealed in vain for the "respectable" demonstrators to split from the terrorist radicals, as local farmers got the rock supply well organized, and families began masking up to fight.

"Cops are really scared and paranoid when it comes to stuff around the forest, and just don't seem able to grasp the idea of a decentralized resistance movement that is capable of a diversity of tactics." – *It Could Happen Here: Atlanta Forest Update*, June 2022

A selection of writings on allies and autonomy

Enjoying a relatively hegemonic position in Left conversation, anti-oppression politics have come to occupy the position of a sacred object—something that expresses and reinforces particular values, but does not easily lend itself to critical reflection. Indeed, it is common for those who question the operating and implications of anti-oppression politics to be accused of refusing to seriously address oppression in general. A political framework should be constantly reflected upon and evaluated—it is a tool that should serve our struggles and not vice versa.

→ sproutdistro.com/2015/01/16/featured-zine-allies-like

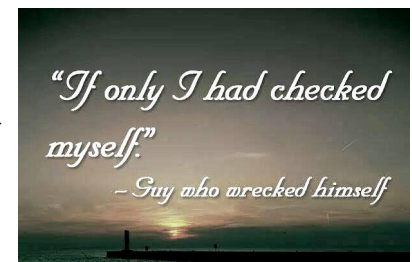
"In traditional societies, we take responsibilities. In our language, our word for 'Law' is the same word we have for 'Responsibility.' The way we say that is "'anuc ni wh'i t'ën" and how I see that with anarchy, and what I say about anarchy, is that anarchy wishes for social order, but not at everybody else's expense. Nobody else should feel degraded because you're comfortable. Everybody's equal, you organize horizontally... Traditional societies are no different..." – Mel Basil (Gitxsan/Wet'suwet'en)

→ journals.uvic.ca/index.php/adcs/article/view/20173

It starts to get real complicated, real fast, however, as you discover that there is no singular mass of people of color—or any other identity-based group—to take guidance from, and that people within a single identity will not only disagree about important things but also will often have directly conflicting desires. [...]

To be an ally is to shirk responsibility for your own actions—legitimizing your position by taking the voice of someone else, always acting in someone else's name. It's a way of taking power while simultaneously diminishing your own accountability, because not only are you hiding behind others but you're also obscuring the fact that you're in control of making the choices about who you're listening to—all the while pretending, or convincing yourself, that you're following the leadership of a nonexistent community of people of color or that of the most appropriate black voices. And who are you to decide who the most appropriate anything is? Practically, then, it means finding a black voice who agrees with your position to justify your own desires against the desires of other white people—or mixed-race groups. [...]

Over the last several decades, an entire elite class of politicians and spokespeople has been used to politically demobilize the communities they claim to represent. I frequently hear from anti-authoritarian "white allies" that they are working with authoritarian or nonpartisan community groups, sometimes on projects they don't believe in, because the most important thing is that they follow the leadership of people of



color. The unspoken assertion is that there are no anti-authoritarian people of color—or none who are worth working with. Choosing to follow authoritarian people of color in this way invisibilizes all the anarchist or unaligned people of color who would be your comrades in the fight against hierarchical power. Obviously, there is at least as broad a range of political ideologies in communities of color as there are in white communities.

→ radicalwashtenaw.org/2015/02/07/a-critique-of-ally-politics

Liberal identity politics, in contrast to radical resistance against the multiple, overlapping forms of oppression that exist in our society, is ultimately about turning oppressed people into demographics to be exploited for power struggles within the dominant institutions. It is about representation. To be represented, a people must be simplified, they must be homogenized, borders must be drawn around them to determine who has membership and who does not, and then that entire body must be further disciplined, bribed, and silenced until they accept the political views that belong to their representatives. In practice, liberal identity politics see identities as immutable and sacrosanct, rather than historical, shifting, and entangled. In practice, they will do everything to keep those identities, and the oppressions they represent, in place. [...]

It is not a question of simply talking more about class, and definitely not retreating to the implicitly racist workerism that has characterized many white anti-capitalist movements, past and present. Rather, we need to make it impossible to talk about racism and capitalism as forms of oppression that can be separated. We need to spread the awareness that—through the ongoing process of colonialism—these forms of oppression were created together.

→ anarchistnews.org/content/questions-face-counterinsurgency

The nonprofit establishment or non-profit industrial complex (NPIC) also seeks out “sexy” or “fundable” issues to co-opt and exploit as these are ripe for the grant funding that they covet. Too often, Indigenous liberation struggles for life and land, by nature, directly confront the entire framework to which this colonial & capitalist society is based on. This is threatening to potential capitalist funders so some groups are forced to compromise radical or liberatory work for funding, others become alienated and further invisibilized or subordinated to tokenism. Co-opters most often show up to the fight when the battle has already escalated and it’s a little too late.

These entities almost always propose trainings, workshops, action camps, and offer other specialized expertise in acts of patronization. These folks are generally paid huge salaries for their “professional” activism, get over-inflated grants for logistics and “organizational capacity building”, and struggles may become further exploited as “poster struggles” for their funders. Additionally, these skills most likely already exist within the communities or they are tendencies that need only be provoked into action. These aren’t just dynamics practiced by large so-called non-governmental organizations (NGOs), individuals are adept at this self-serving tactic as well. Co-optation also functions as a form of liberalism. Allyship can perpetuate a neutralizing dynamic by co-opting original liberatory intent into a reformist agenda. Certain folks (usually movement “personalities”) who don’t upset the ally establishment status quo can be rewarded with inclusion in the ally industry.

→ indigenousection.org/accomplices-not-allies-abolishing-the-ally-industrial-complex

“Anti-oppression, civil rights, and decolonization struggles clearly reveal that if resistance is even slightly effective, the people who struggle are in danger. The choice is not between danger and safety, but between the uncertain dangers of revolt and the certainty of continued violence, deprivation, and death.”

– *Escalating Identity: Who Is Oakland?*

Seven Myths about the Police

1. The police exercise legitimate authority.
2. The police are ordinary workers just like us; they should be our allies.
3. Maybe there are some bad apples, but some police officers are good people.
4. Police can win any confrontation, so we shouldn’t antagonize them.
5. Police are a mere distraction from the real enemy, not worth our wrath or attention.
6. We need police to protect us.
7. Resisting the police is violent—it makes you no better than them.

→ These myths got torched with words at crimethinc.com/police



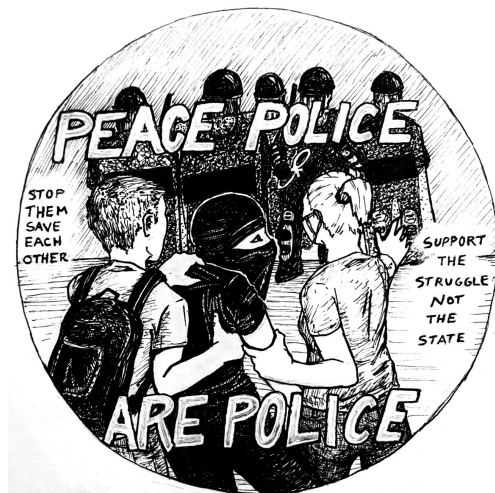
These RCMP vehicles got torched with fire by land defenders in Elsipogtog in 2013. A few days later, the RCMP abandoned its detachment there following an arson attempt. The Canadian flag at the Mountie outpost was replaced with a Native warrior flag.

“There are no police anymore. Generally people are armed and trained in self defense, and everyone’s daily life includes activities that foster a collective or communal sense of self-interest. People depend on cooperation and mutual aid for survival and happiness, so those who damage their social ties are above all harming and isolating themselves. People fought to overthrow their oppressors. They defeated the police and military forces of the ruling class, and they remember this victory. The imperative to never again be ruled forms a major part of their identity today. They are not about to be intimidated by the occasional psychopath or roving gang of protection racketeers.”

– Peter Gelderloos: *Welcome to the Future*

that discomfort you — tactically and politically — see your discomfort as your own growing pains, as a wake-up call, as all of us becoming different and better people through the many beautiful, varied, powerful acts of making social change toward a better world as we discomfort ourselves and society. [...]

Because almost more than anything, solidarity means having each other's backs when our backs all look quite different from each other — as they should. Aren't we aspiring toward "a world in which," as the Zapatistas have joyfully proclaimed time and time, "all worlds fit"?



Let's not create internal, self-appointed police who cry "peaceful protest" while pointing out comrades to riot cops, or try to initiate vigilante "justice" toward those they disagree with. Let's not be those "peace police."

Let's not take pictures of other protesters who are engaging in illegal activities. Remember: even walking in the street or doing a sit-in on a freeway is illegal! Indeed, the entirety of the night protests are illegal. And let's not post such images online, making it easier work for policing agencies to surveil, catalog, and catch us.

Let's not fall for and then parrot mainstream media propaganda, likely seeded by the police forces, that try to divide us into "good" vs "bad" protesters. All of us who are out there care (save for the police). Let's all be subversive and rebellious protesters, dedicated to constructing a new society.

Let's not verbally and physically try to assault other protesters who push mainstream media cameras out of their own faces. It's their choice not to be filmed. Such film gets found, saved, and later used by police to bring charges, often months or years later, against protesters. [...]

For instance, last night, after several unheard requests to a TV camera, a protester tossed some water from a water bottle toward the camera. Several people self-identifying as "peaceful" ran to verbally and physically harass the protesters and others nearby defending them. [...]

Solidarity should look like us not chanting anymore "this is what democracy looks like," because democracy is murdering people at home and elsewhere. Any sort of self-governance will have to look far different, engaging in practices of solidarity that's about self-determination too. [...]

I want to love and rage and grieve and fight, with millions of others, against this killing machine, until we shut it down for good — replacing it with a social goodness that we can barely yet envision, and armed with do-it-ourselves steel-hard solidarity as shield, aid, humanity, ethics.

→ cbmilstein.wordpress.com/2014/12/11/solidarity-as-weapon-and-practice-versus-killer-cops-and-white-supremacy

There are people from the grassroots, not associated with any non-profit institution, who carry forward the same manner of thinking and sometimes act as their institutional counterparts [...]

The ally is the selfless martyr who is overcoming their privilege and stepping down to help the oppressed. They will deny it, but this is fundamental to their position. The problem is that no-one acts out of total selflessness. Even our most selfless acts as human beings are often out of a need to be at peace with our conscience, intergenerational self-preservation, or ego. There is nothing wrong with this; the monster, I believe, is created when we deny this fact. If we cannot even be honest with ourselves, then how can we ever be honest with others, especially when we have such a condescending relationship to these "others"?

The consequence in social movements is often a parasitic relationship where one behaves as though they have nothing to gain from their selfless acts and instead is building up an egotistical reputation on the struggles of these others. I believe there is a dire need for everyone to be honest with who and how they are engaging in struggle. If you do not share a common enemy with another, then what actual basis do you have for a relationship of struggle? This can be combated simply by people finding their own individual and collective reasons to struggle against a common enemy, a common enemy that the politics of privilege will not allow someone to acknowledge.

→ wreckpublication.wordpress.com/2015/06/04/towards-unsettling-paths

Ally: to unite or form a connection or relation between... to form or enter into an alliance (two factions allying with each other) — Merriam-Webster Dictionary [...]

Back in the '90s, non-Natives who showed up at Indigenous actions or events to help out were referred to as supporters. The term itself implied a somewhat subordinate role—they were helping to support a struggle or action. Some supporters were very helpful, giving of their time and resources out of a sense of solidarity and a desire to help out. There were Natives who sought to exploit supporters, usually for money, and inevitably the supporter would withdraw after a time, because a relationship based on exploitation can never be healthy. [...]

Grassroots people, however, never really talked about alliances or allies. In truth, they were most often family groups who carried out some type of campaign or action with little thought to the organizing of a broader Indigenous resistance. They wanted to stop a particular industrial project, for example, and that was their primary goal. They generally welcomed supporters, however, because of the resources and skills that some non-Natives could contribute. [...]

The question of supporters is relatively simple—it is a person or group who chooses to help an Indigenous struggle by contributing time and resources.

Alliances are formed between groups who share some common interest; a military alliance against a common enemy, for example. It is implicit that both groups see some form of practical benefit in making an alliance, otherwise they would not do so. As a practical measure, therefore, alliances are not based on shared experiences (of oppression, for example) but rather on shared interests and mutual benefits.

→ warriorpublications.wordpress.com/2016/12/22/on-the-question-of-allies

To the settlers inevitably reading this [...] You are not just cogs in the solidarity machine [...]

Remember the Two Row: you can fight parallel battles towards the same goals. [...] Don't romanticize the native peoples you work with. Don't feel that you can't ever question their judgment or choose to work with some over others. [...] Don't ever act from guilt and shame.

→ itsgoingdown.org/reconciliation-is-dead-a-strategic-proposal

The daily lives and minds of non-Indigenous people are so deeply colonized that to talk of self-determination, self-organization, autonomy and freedom for ourselves is seen as an abstraction not worth considering. Fear of consequences reigns. [...]

To think that Indigenous people can become free and self determined on the land while the rest of us remain obedient wage slaves getting our food and tools at Walmart and Home Depot, buying private property or renting from landlords, being ruled by police, prisons and political parties and swearing allegiance to the state, is purely delusional.

→ itsgoingdown.org/wild-resistance-insurgent-subsistence-bc-anarchists-native-struggles-building-community-undermining-civilization

The fear that we would like to critique here is the fear of forming one's own opinion, the fear of developing one's own analysis and then acting upon it [...] to be a White Ally is to stop thinking for one's self, to blindly follow a leader based on no other criteria than their identity. At least this is what is demanded of us by those who would make us into Allies.

→ antistatestl.noblogs.org/post/2015/08/21/another-word-for-white-ally-is-coward

In my experience as a 'marginalized voice' I've seen identity politics used by activists as a tool of social control aimed at anyone who fits the identity criteria of 'oppressor'. Many identity politicians I've come across are more interested in exploiting "white guilt" for personal (and even capital) gain than physically confronting any organizational model of white supremacy. [...]

Identity politics has successfully offered an understanding of how civilized society works, but as a solution to tearing it all down only leads to boundary policing identities, nationalism, internalized victimhood, and more stereotypes for people to find themselves fighting against. [...] And to those who still obey without questioning, another word for white ally is still coward!

→ theanarchistlibrary.org/library/flower-bomb-an-obituary-for-identity-politics

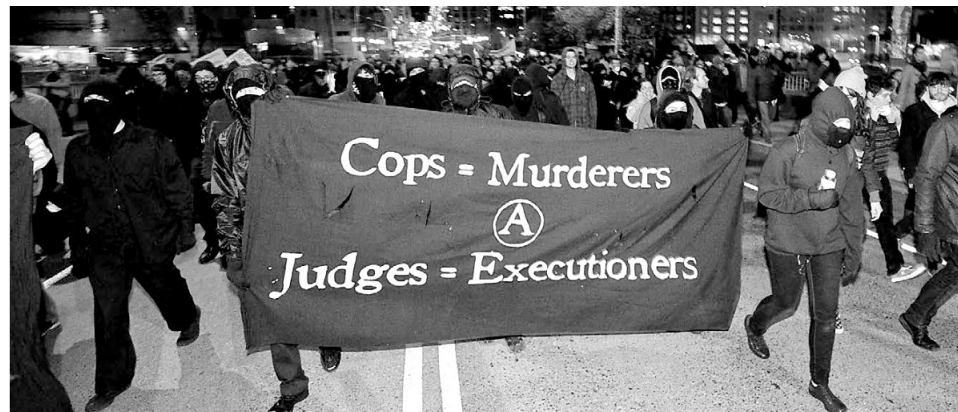
We can demand of the state to give us land, or we can liberate it for all. We can demand of the state to give us a better life, or we can make and share one ourselves. We can demand of the state to stop killing us, or we can act to defend ourselves. We can demand of the state, or we can act to create our own autonomous power, our own liberation, against and outside of the confines of the state and capital.

→ blackautonomynetwork.noblogs.org/post/2019/03/20/reparations-as-a-verb



"Decolonization means no state"

– Wet'suwet'en solidarity banner, Vancouver, 2021



Solidarity, as Weapon & Practice, vs Killer Cops & White Supremacy by Cindy Milstein

We need to confound the logic of state and its police apparatus by stepping up the concept of "solidarity" — not merely in name but in practice, whether on the streets or elsewhere. Everywhere. We need to have each other's backs [...]

We need to remember why we are on the streets to begin with: cops will and do kill, every single day in this United States, and often more, with near-complete impunity. They do it to uphold the system that has, from the start, stolen land and stolen lives in the name of colonialism and capitalism, social control and social domination, wealth and power for some, and misery and impoverishment for many.

Solidarity is a strong weapon. It is likely our best weapon. [...]

What does solidarity look like?

For one, it looks like not jumping to conclusions, especially based on things you didn't see, rumors you overhear, reports from mainstream media, or spins on events by the police.

It means not letting your own discomfort(s) get in your way of being there for others, even if that means you need to walk away from something for a few minutes to collect yourself, or skip a street protest to rest and do some self-reflection, which then might better allow you to push past your discomforts.

It means being precise in your language about what is troubling you about various strategies. "Peace" is a vacuous word in light of all the violence forced on people daily, from killer cops to homelessness to domestic assault and rape, to climate-change disasters and diseases. The list is long and painful. "Peace" is poor shorthand, in our protests, for "this act/behavior feels hard for me." [...]

Likely what is hard, really, is that certain actions trouble your own life experiences and especially socialization; that's OK! None of us are immune from being socialized, badly, by racism in a racist society, even if disproportionately so. [...]

So rather than yelling "peaceful protest" and waving fingers at people who are doing things

